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ABSTRACT

A teaching packet was developed in association with the exhibition, "The Noble Path: Buddhist Art of South Asia and Tibet," held at the Arthur M. Sackler Gallery, Smithsonian Institution, Washington, D.C., from October 1, 1989 to March 31, 1990. The packet aims to provide students in middle and secondary schools with introductory material on Buddhism and how the Buddhist principles were expressed in Buddhist art of South Asia and Tibet. The packet consists of three main sections: (1) classroom discussion about the basic principles of Buddhism, including the Four Noble Truths, the Eightfold Path, and Meditation on Loving-Kindness, and designed to encourage classroom discussion among students about the philosophy of Buddhism; (2) a slide packet that introduces some key images of Buddhist art and accompanied by discussion questions highlighting the Buddhist perception of objects; and (3) an activity guide to use while viewing the exhibition to help students understand symbolism in Buddhist art. The package also contains an evaluation form, and a glossary of Buddhist terms. A list of Buddhist temples in the Washington metropolitan area is provided as well as lists of books and films related to Buddhism, South Asia, and Tibet. (KM)

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The Noble Path
Buddhist Art of
South Asia and Tibet

Includes
Activity Guide
Teacher's Packet Evaluation

and

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II, No. 1, Fall 1982,

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Buddhism The Origins of Buddhism, By Lise F. Vail

Signs & Symbols in Indian Buddhist Art, By Diane Cats and Brooke
Travelstead

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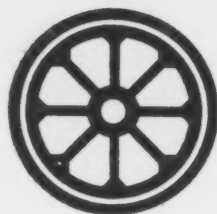
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The Noble Path

*Buddhist Art of
South Asia and Tibet*

Arthur M. Sackler Gallery
Smithsonian Institution

TEACHER'S PACKET

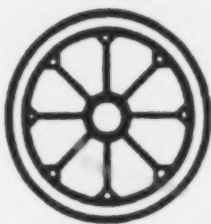
This teacher's packet is made possible in part by a grant from
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This teacher's packet was developed in association with the exhibition The Noble Path: Buddhist Art of South Asia and Tibet held at the Arthur M. Sackler Gallery, Smithsonian Institution, October 1, 1989 through March 31, 1990. The purpose of this packet is to provide students in middle and secondary schools with introductory material on Buddhism and how Buddhist principles are expressed in Buddhist art of South Asia and Tibet. It has been designed so that you may choose the activities that fit your classroom situation. It is organized in the following manner:

- 1) **Classroom discussion questions on basic principles of Buddhism** pp. 5-14
 - a) The Four Noble Truths
 - b) The Eightfold Path
 - c) Meditation on Loving-KindnessThe activities are designed to encourage classroom discussion among students about the philosophy of Buddhism.
- 2) **Slide Packet** pp.15-42
The slides introduce some key images in Buddhist art and are accompanied by discussion questions that highlight the Buddhist perception of objects.
- 3) **Buddhist temples and resources** pp.43-46
A list of Buddhist temples in the Washington Metropolitan area that welcome visits from school groups.
- 4) **Books for students and teachers** pp.47-52
A selection of books related to Buddhism, South Asia, and Tibet
- 5) **List of films on Buddhism** pp.53-58
- 6) **Glossary of Buddhist terms** pp.59-63

A copy of articles from Focus on Asian Studies is enclosed as background information on Buddhism.



CLASSROOM DISCUSSION QUESTIONS

The man who came to be known as the Buddha was born an Indian prince named Siddhartha Gautama. Disturbed by the personal unhappiness he saw in the world, he left the comfort and wealth of his family to try to understand the causes of the world's suffering. Siddhartha did not rely on miracles of gods or anything out of the ordinary. Instead he taught people that suffering can be stopped by changing one's thoughts and actions. The aim of all Buddhists is to attain "enlightenment." Buddhists believe that after they die they are reborn into another body and will continue to be reborn each time they die until they attain enlightenment. An enlightened person is able to reach nirvana, the final death and release from the sufferings of life.

Buddha taught that enlightenment can be achieved by following the Four Noble Truths:

This is the Noble Truth of Sorrow: Birth is sorrow, age is sorrow, disease is sorrow; contact with the unpleasant is sorrow, separation from the pleasant is sorrow, every wish unfulfilled is sorrow . . .

And this is the Noble Truth of the Arising of Sorrow: It arises from craving . . . the craving for sensual pleasure, the craving for continued life, the craving for power.

And this is the Noble Truth of the Stopping of Sorrow: It is the complete stopping of that craving, so that no passion remains . . .

And this is the Noble Truth of the Way which Leads to the Stopping of Sorrow: It is the Noble Eightfold Path -- Right Views, Right Resolve, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

- 1) What causes you to suffer?
- 2) How do you feel when you suffer?
- 3) Explain in your own words what you think is meant by the Noble Truth of Sorrow.
- 4) The Buddha said that suffering is caused by craving and attachment to worldly possessions. How would you feel if one of the following happened to you?
 - a. your home burned down
 - b. your team lost a football game
 - c. a friend of yours died

Can you explain how your suffering might be the result of attachment to worldly possessions?

- 5) The Buddha said suffering is caused by craving for material belongings. Do you think it would be possible to overcome suffering by rejecting attachment to material belongings? Do you think that it would be difficult to give up your own desire for belongings?
- 6) How would you go about removing yourself from worldly temptations?

THE EIGHTFOLD PATH

Buddha said that one can overcome suffering by removing oneself from temptations and following a few simple guidelines. These he called the Eightfold Path:

- 1 - **Right Views**
You should see clearly what you are doing with your life and understand the Four Noble Truths.
- 2 - **Right Resolve**
You should be free from desire, cruelty, and aversion to compassion.
- 3 - **Right Speech**
You should communicate to understand others.
- 4 - **Right Conduct**
Your performance of good acts should not be motivated by rewards and desires.
- 5 - **Right Livelihood**
You should try not to take jobs that will harm other living creatures.
- 6 - **Right Effort**
You should try to use your will to overcome difficulties.
- 7 - **Right Mindfulness**
You should pay full attention to whatever you are doing.
- 8 - **Right Concentration**
You should try to concentrate on achieving a wholesome, focused mind.



- 1) Which aspects of the Eightfold Path do you find particularly interesting/difficult/helpful? Explain.
- 2) Find a copy of the Ten Commandments in the Bible (Exodus, Chapter 20, verses 3-17). List three ways in which the Eightfold Path is similar to the Ten Commandments and three ways it is different.
- 3) Do you think there are any universally accepted rules of behavior?

MEDITATION ON LOVING-KINDNESS

There are many kinds of meditation and many levels at which it can be practiced. At the most basic level, meditation is used to help the mind settle down into a tranquil state of clarity and openness. The ultimate aim of meditation, however, is to achieve a state of enlightenment.

The Buddha said: "In seeing there should be just the seeing, in the hearing just the hearing, and in thinking just the thinking." In the earliest stage of meditation, Buddhists try to do just one thing properly. They will sit and feel their breath as it comes in and goes out. They will be aware of their body as well as their surroundings, and although thoughts may float across their mind, they simply let them go. Ultimately they hope meditation will lead to an absence of thought, and therefore freedom from fear and craving. That freedom will probably not come all at once; practice is important.

As an aid to meditation, Buddhists sometimes recite verses to help focus the mind. The Discourse on Loving-Kindness is traditionally used in private meditation by Buddhists in Sri Lanka. Not only does it help them concentrate, its words suggest how one should live one's life.

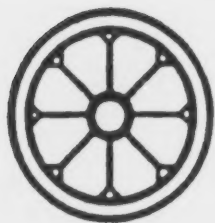


DISCOURSE ON LOVING-KINDNESS

1. One skilled in good, wishing to attain that state of peace should act thus: he should be able, straight, upright, obedient, gentle, and humble.
2. He should be content, easy to support, with few duties, living lightly, controlled in senses, discreet, not impudent, unattached to families.
3. He should not do any slight wrong for which the wise might censure him. May all beings be happy and secure! May all beings have happy minds!
4. Whatever living being there may be without exception, weak or strong, long, large, middling, short, subtle, or gross,
5. Visible or invisible, living near or far, born or coming to birth -- may all beings have happy minds!
6. Let no one deceive another nor despise anyone anywhere. Neither in anger nor ill will should anyone wish harm to another.
7. As a mother would risk her own life to protect her only child, even so toward all living beings one should cultivate a boundless heart.
8. One should cultivate for all the world a heart of boundless loving-kindness, above, below, and across, unobstructed, without hate or enmity.
9. Whether standing, walking or sitting, lying down or whenever awake, he should develop this mindfulness; this is called divinely dwelling here.
10. Not falling into erroneous views, but virtuous and endowed with vision, removing desire for sensual pleasures, he comes never again to birth in the womb.

- 1) Do you meditate?
- 2) Are there activities you do, such as going for long walks and listening to music, that might be considered meditation?
- 3) Would reciting this verse help you meditate?
- 4) Would reciting the verse help focus your mind on how to relate to other people?
- 5) Do you think you could be "unattached" to families?
- 6) Can you think of any sayings, poems, or other writings from other religions that suggest how we should relate to all living things?
- 7) How does your meditation differ from Buddhist meditation?
- 8) Write a poem or essay about how you should behave toward other living things.
- 9) Do you think you can live in the manner described in the Discourse on Loving-Kindness?
- 10) How does the Discourse on Loving-Kindness reflect the Four Noble Truths and the Eight Fold Path?





SLIDE PACKET

The enclosed slides and questions were selected to help you and your students explore the principles of Buddhism and how they are expressed in Buddhist art. All the slides but one are of objects from the Los Angeles County Museum of Art and are exhibited in The Noble Path: Buddhist Art of South Asia and Tibet. We hope the questions that accompany the slides will help your students look carefully at the images so that they come to recognize some of the key characteristics of Buddhist art from South Asia and Tibet.

Questions accompanying slides 1-5 are for students of all ages. Note that Buddhism practiced in Nepal and Tibet is complex. The questions pertaining to those regions (numbers 6-8), therefore, are arranged in two sections (A & B); you should select the section that is most appropriate for your students.

Section A (pp. 29-33) examines some of the symbolism of the objects.

Section B (pp. 34-41) uses the objects to explore the basic philosophy of Buddhism.

You might wish to use these slides before you visit the Arthur M. Sackler Gallery or in conjunction with the activities in this packet as part of a unit on Buddhism.

The questions are organized to aid you in presenting the slides in the classroom. QUESTIONS FOR STUDENTS ARE WRITTEN IN UPPERCASE LETTERS ONLY; information and answers for teachers are written in lowercase letters.

The information for each slide is organized in the following manner:

1) IDENTIFICATION

Title of object
Country, region, date
Material
Donor

2) DISCUSSION

Suggested questions to encourage class discussion

3) DESCRIPTION

Information about the object

SLIDE 1

A STUPA (stoo-pa)

India, Sanchi, 300 B.C. - A.D. 100

[ACSAA Slide Project, University of Michigan]

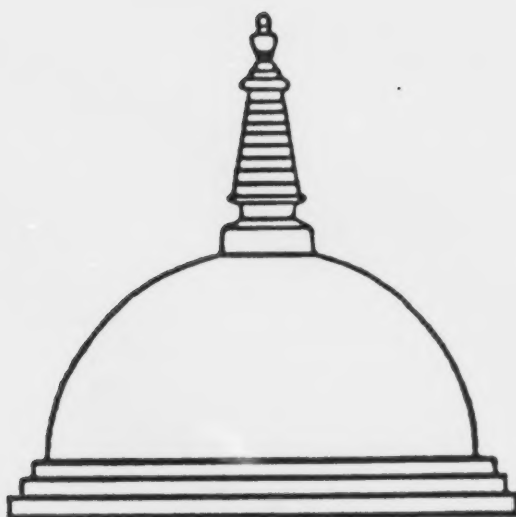
1. WHAT DO YOU THINK THIS IS?
This is a stupa, a religious monument for Buddhists.
2. CAN YOU TELL HOW BIG IT IS?
It is about 54 feet tall and 121 feet in diameter.
3. CAN YOU THINK OF ANY LARGE, MAN-MADE STRUCTURES IN THE UNITED STATES?
Churches, Lincoln Memorial, Washington Monument, Union Station.
4. WHY DO YOU THINK PEOPLE BUILD LARGE STRUCTURES?
Large structures are built for two main reasons: to serve a particular function but also to make a statement about the importance of a person, place, or idea.

The stupa, a hemispherical mound erected over the relics of important people, is one of the most significant objects for Buddhists. The tradition of burying important persons existed in India for hundreds of years before Buddhism. But because the Buddha's relics (hair, teeth, etc.) were also buried under such mounds, the stupa came to be associated with the Buddha and thus took on increased symbolic significance.

The stupa and its decorative motifs embody the primary symbol and goal of Buddhism, namely nirvana, or release from the cycles of reincarnation, or continual rebirth. Images decorating

the stupa do not emphasize death but instead are symbols of life and fertility. Joyful and auspicious nature spirits proclaim the benefits of Buddhism and provide the Buddhist devotee with inspiration in the pursuit of perfection.

Monastic sites of stupas became places of pilgrimage, and stupa sites and models of stupas became important focuses of Buddhist teachings. In Buddhist practice the worshiper walks clockwise around the stupa three times. The hemispherical mound of the stupa, however, is solid and cannot be entered.



SLIDE 2

THE BUDDHA AS THE CONQUEROR OF MARA

India, Bihar, Gaya District, ca. A.D. 850
Black schist
Los Angeles County Museum of Art
From the Nasli and Alice Heeramanek Collection
(Museum Associates Purchase)

HOW WOULD YOU DESCRIBE THE EXPRESSION ON THIS PERSON'S FACE. IS
IT

STILL? CALM? CONTEMPLATIVE?

DESCRIBE HIS POSTURE. IS IT

ACTIVE? PASSIVE?
RELAXED? CONTROLLED?
SYMMETRICAL? ASYMMETRICAL?

DOES THIS PERSON LOOK LIKE A MAN OR A GOD?
WHY?

This is a sculpture of the Buddha. The figure of the Buddha can
be identified by several distinguishing marks.



LOOK CLOSELY AND YOU WILL SEE:

a hemispherical bump at the top of his head, a sign of his enhanced mental capacities;

short hair, arranged in tight curls, which resulted when he renounced his princely life and shaved his head as a statement of his new ascetic life;

a dot between his eyes, a symbol of his special perception and wisdom;

elongated earlobes, which refer to the time before his enlightenment, when he led a life of wealth--he wore earrings so heavy with gold and jewels that they stretched his earlobes;

webbed fingers. We don't exactly know what they mean, but one claim is that they act like a net, to gather in his followers.

These marks suggest that the Buddha is not simply a mortal whose life should be an example to his followers, but that he has special powers of wisdom. He is not, however, viewed as a god. He receives veneration as a fully enlightened man who, through his teachings, has pointed out the path to enlightenment.

This sculpture depicts the time before the Buddha's enlightenment when he entered a state of deep meditation in an attempt to understand the meaning of life. The demon Mara, who did not want the meaning to be discovered, sent forces to disturb the Buddha's efforts. Without interrupting his concentration, the Buddha reached down and touched the earth with the fingers of his right hand. All the powers of the earth then entered the Buddha's body and forced the demons to flee.

A bodhisattva, while capable of being a Buddha, postpones enlightenment for himself and chooses instead to help others on the path to enlightenment. Maitreya is that bodhisattva who will become the next Buddha on earth.

Bodhisattvas are frequently shown dressed in the robes and jewels of a prince of the time, emphasizing that bodhisattvas, unlike the Buddha, are still tied to worldly existence.

NOW TEST YOUR OBSERVATION SKILLS WITH THE NEXT TWO SLIDES AND SEE IF YOU CAN TELL IF THE PICTURES ARE OF THE BUDDHA OR A BODHISATTVA. IT IS A LITTLE COMPLICATED BECAUSE BODHISATTVAS MAY HAVE SOME OF THE MARKS OF THE BUDDHA.

SLIDE 3

THE BODHISATTVA MAITREYA (BO-dee-sat-vah my-TRAY-ah)

India, Bihar, Gaya District, 11th century
Grayish brown schist
Los Angeles County Museum of Art
From the Nasli and Alice Heeramaneck Collection
(Museum Associates Purchase)

HOW WOULD YOU DESCRIBE THE EXPRESSION ON THIS PERSON'S FACE?

IS IT STILL? CALM? CONTEMPLATIVE?

DESCRIBE HIS POSTURE. IS IT

ACTIVE? PASSIVE?
RELAXED? CONTROLLED?
SYMMETRICAL? ASYMMETRICAL?

DOES THIS PERSON LOOK LIKE A MAN OR A GOD?
WHY?

DO YOU THINK THIS IS THE BUDDHA?
WHY?

WHAT IS THE FIGURE WEARING?

This is not the Buddha but the bodhisattva Maitreya. Within a certain school of Buddhism known as Mahayana Buddhism, Buddhists came to believe that there had been many Buddhas in the past and would be many Buddhas in the future. Mahayana Buddhists believe that a Buddha is a being who has renounced all involvement with the material world and attained enlightenment. Mahayana Buddhists also believe in spiritual guides known as bodhisattvas.

SLIDE 4

THE BUDDHA

India, Uttar Pradesh, late 6th century
Copper alloy with color
Los Angeles County Museum of Art
Gift of the Michael J. Connell Foundation

HOW WOULD YOU DESCRIBE THIS PERSON'S FACE? HIS POSTURE?

DOES THIS FIGURE HAVE ANY OF THE MARKS OF THE BUDDHA?

HOW IS THE FIGURE DRESSED?

DO YOU THINK THIS IS A BUDDHA OR A BODHISATTVA?

This figure has a bump at the top of his head; short, curly hair; webbed fingers; and long earlobes. The figure is dressed very simply. It is a Buddha.

SLIDE 5

THE BODHISATTVA AVALOKITESHVARA (AH-vah-low-kee-tesh-vah-rah)

China (western Tibet) or India (Kashmir), 11th century
Brass with silver inlay (eyes) and copper inlay (lips)
Los Angeles County Museum of Art
From the Nasli and Alice Heeramanek Collection
(Museum Associates Purchase)

HOW WOULD YOU DESCRIBE THIS PERSON'S FACE? POSTURE?

DOES THIS FIGURE HAVE ANY OF THE MARKS OF THE BUDDHA?

HOW IS THE FIGURE DRESSED?

DO YOU THINK THAT THIS IS A BUDDHA OR A BODHISATTVA?

This sculpture has a dot between the eyes and long earlobes but wears an elaborate crown, jewelry, and fine clothes. This is the Bodhisattva Avalokiteshvara. Avalokiteshvara's name means Compassionate Lord. He is a bodhisattva of compassion.

Buddhists would quickly recognize this figure as the Bodhisattva Avalokiteshvara because he is almost always shown holding a lotus. Blooming on top of water, opened to the sunlight but with its roots in the mud, the lotus is a metaphor for purity and perfect wisdom. Because the lotus flower regenerates itself (it reproduces from a seed within a pod of the plant), it symbolizes the endless reincarnation of self, a central concept of Buddhism. Nirvana, the escape from endless reincarnation, is the goal of all Buddhists.



SECTION A

This section examines the symbolism of the objects. It may be used as an introduction to the art of Nepal and Tibet.

SLIDES 6-8

VASUDHARA MANDALA (VAH-soo-dar-rah MAN-dah-lah)

Nepal, at Kathmandu, ca. 1495
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramanek Collection
(Museum Associates Purchase)

VAJRABHAIRAVA (VAJ-rah-by-RAH-vah)

China, central Tibet, at Sakyapa monastery, ca. 1500 or earlier
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramanek Collection (Museum Associates Purchase)

SAMVARA (SAM-var-rah) AND VAJRAVARAHI (VAJ-rah-vah-RAH-hee) IN

UNION

Nepal, ca. 1450
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramanek Collection (Museum Associates Purchase)

Many of the gods from Nepal and Tibet have several arms and heads.

CAN YOU THINK WHY IT WOULD BE HELPFUL TO HAVE MANY HEADS?

WHY WOULD IT BE GOOD TO HAVE MANY ARMS?

The many heads symbolize that the god is able to see everything.

The many arms symbolize that the god has superhuman powers.

CHOOSE ONE OF THE GODS SHOWN IN THE SLIDES THAT YOU
PARTICULARLY LIKE AND IMAGINE YOU ARE THAT GOD. WOULD YOU
NAME YOURSELF

THE DESTROYER GOD?

GOD OF THE THUNDERSTORMS?

MOON GOD?

GOD OF GOODNESS?

OR SOMETHING ELSE?

EACH OF THE GODS HOLDS SPECIAL SYMBOLS IN THEIR HANDS SUCH AS:

CUP MADE FROM A SKULL which symbolizes wisdom.



SWORD

which is used to destroy ignorance.



BELL

the sound of which is said to drive away
evil by its magic music.



CHOPPER

which is used to chop up disbelievers.



GARLAND OF SKULLS

which symbolizes that the human body
will eventually die and decay.



WHICH OF THE GOD'S SYMBOLS WOULD YOU CHOOSE FOR YOURSELF?

ARE THERE OTHER SYMBOLS YOU WOULD USE?

WHAT WOULD THEY SYMBOLIZE?



SECTION B

This section uses the objects to explore some of the philosophy of Buddhism. It provides a more in-depth discussion of Buddhist religious concepts than is given in Section A.

SLIDE 6

VASUDHARA MANDALA (VAH-soo-dar-rah MAN-dah-lah)

Nepal, at Kathmandu, ca. 1495
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramaneck Collection
(Museum Associates Purchase)

This is a mandala, a painting used as an aid in meditation. It is a symbolic diagram of the real and spiritual worlds. The world of the god, shown in the center, is surrounded by the everyday world; this part of the diagram symbolizes that the spiritual world is in fact at the heart of the everyday world. Vasudhara, the goddess of wealth and fertility, is shown in the center of this mandala. The inner circle represents the most sacred point and is symbolic of the spiritual goal that the person who is meditating is trying to achieve.

The inner, most sacred, circle of the mandala is placed within a square, which represents the four directions of the real world: north, south, east and west. The god lives within the square in a realm between opposites, where there is no north or south, day or night, black or white, good or bad. Such distinctions do not exist in the spiritual world. Understanding this is essential to achieving enlightenment.

WHAT DOES "LEFT" MEAN?

CAN YOU EXPLAIN WHAT "LEFT" MEANS WITHOUT REFERRING TO "RIGHT"?

CAN YOU EXPLAIN WHAT "NIGHT" MEANS WITHOUT REFERRING TO "DAY"?

CAN YOU EXPLAIN WHAT "BAD" MEANS WITHOUT REFERRING TO "GOOD"?

HOW WOULD YOU DESCRIBE THE POINT THAT UNITES TWO OPPOSITES?

(Note: The discussion section describes a meditation technique and related activities. You might wish to show this slide as preparation for the activities recommended.)

SLIDE 7

VAJRABHAIRAVA (VAJ-rah-by-RAH-vah)

China, central Tibet, at Sakyapa monastery, ca. 1500 or earlier
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramaneck Collection (Museum Associates Purchase)

Many ideas come in pairs: black/white, male/female, hot/cold. It seems almost impossible to understand one half of the pair without talking about the other half. Buddhists would argue that true understanding of both ideas only comes when the two halves are united and become one. When we think of gods we often think of them as being good, but in Tibet and Nepal gods can be both good and bad.

DO YOU THINK THIS GOD REPRESENTS GOOD OR BAD?

WHAT KIND OF SYMBOLS ARE INCLUDED IN THIS PAINTING TO REPRESENT GOOD OR BAD?

Vajrabhairava is an angry god. But he is actually just one side of Manjushri, who is the bodhisattva of wisdom. This painting of Vajrabhairava shows that Manjushri and Vajrabhairava are one and the same because Vajrabhairava is shown with Manjushri's golden head crowning the image. Vajrabhairava's eight lower heads represent the eight directions (north, south, east, west, and the four points in-between, i.e., northeast, northwest, etc.). As he tramples the creatures of the world, his body and energy seem to radiate into the corners of the universe.

SLIDE 8

SAMVARA (SAM-var-rah) AND VAJRAVARAHI (VAJ-rah-vah-RAH-hee) IN
UNION

Nepal, ca. 1450
Opaque watercolor on cotton
Los Angeles County Museum of Art
From the Nasli and Alice Heeramaneck Collection (Museum
Associates Purchase)

DO YOU THINK THIS GOD REPRESENTS GOOD OR BAD?

IS IT MALE OR FEMALE?

Samvara (blue) is a fierce god. Under his feet he crushes two gods, Kalarti (red) and Bhairava (blue), and his hands grasp various weapons of destruction. The hands that hold the ax, trident, noose, and colt's leg are in the gesture of warning. Vajravarahi is Samvara's wife. She holds a cup made from a skull in her left hand and, a chopper in her right hand--rather than the thunderbolt--which indicates her power to cast spells over people.

In the Himalayan regions rich symbolism developed to express the unity underlying the seemingly opposite qualities found in the world. Understanding that unity is central to achieving enlightenment. Many ideas in Buddhism come in pairs, and Samvara is thus seen as both good and bad. The frightening aspect depicted here is only one part of his nature; it forms a pair with a benign and gentle side. Although he appears threatening in this painting, two of his twelve hands are crossed in front and hold a bell and thunderbolt. Wisdom, symbolized by the bell,

is embodied in the female. The male, on the other hand, embodies compassion, which is symbolized by the thunderbolt. By showing Samvara in a sexual embrace with his wife, and by depicting the thunderbolt and bell strongly held and crossed in front of his chest, the artist can convey the union of opposing aspects. The union of male and female is a metaphor for the goal of the Buddhist devotee; that state in which all sense of personal individuality is lost and the worshipper feels united with the divine.

For Buddhists then, Samvara, as depicted here, is seen as both good and bad, male and female. Realizing the unity of contrasts is the goal of Buddhists in the Himalayas.

This figure of Samvara has four heads, representing the four directions (north, south, east, west) and indicating that his unified nature and energy radiate into all reaches of the universe.



DISCUSSION IDEAS

- 1) "Since art consists of body, speech and mind, in truth it must be understood as the harmonious coalescence of all learning."

Lama Sumpa Khenpo

This quotation comes from a Tibetan monk who lived from 1702 to 1775. Do you think that this is an accurate description of the art that you have seen in the slides? Why or why not?

- 2)

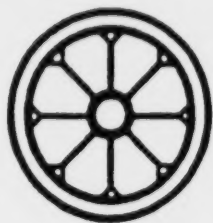
Slides 5-8 are of objects from Tibet and Nepal, both regions in the Himalayas, which are described below:

This center of heaven,
This core of the earth,
This heart of the world,
Fenced round by snow
The headland of all rivers,
Where the mountains are high and
the land is pure.

From Snellgrove, D. L. and H. E. Richardson. 1968.
A Cultural History of Tibet. New York. Praeger.

The region includes Mount Everest, the highest mountain in the world. Because the landscape of much of the region is rough and rugged, individual communities can be quite isolated from one another owing to the difficulties of travel between settlements. The climate is harsh and the people who live there respect the forces of nature.

Discuss the role that terrain and climate might have on religious beliefs and practices.



BUDDHIST TEMPLES AND RESOURCES
IN THE WASHINGTON METROPOLITAN AREA

SRI LANKA

Buddhist Vihara Society, Inc.
5017 16th Street, N.W.
Washington, D.C. 20011
(202) 723-0773
* Attn. Venerable Dhammasiri

Bhavana Society,
Rt. 1. Box 218-3
High View
West Virginia 26808
(304) 856-3241
* Attn. Venerable Guneratna

TIBET

Tibetan Meditation Center
5603 16th Street, N.W.
Washington, D.C. 20011
(202) 829-0005
* Attn. Lama Samtan

Kunzang Palyul Choeling
World Prayer Center
18400 River Road
Poolesville, MD 20837
(301) 428-8116

Capital Area Friends of Tibet
P.O. Box 66373
Washington, D.C. 20036
* Attn. Mr. McCoy

THAILAND

Wat Thai (Maryland)
13440 Layhill Road
Silver Spring, MD 20906
(301) 871-8660/1
* Attn. Venerable Surasak Jivanunto

Wat Thai (Virginia)
6411 Pickett Street
Alexandria, VA 22306
(703) 799-1081
* Attn. Thravimolsilajarn

CAMBODIA

The Cambodian Buddhist Society, Inc.
13800 New Hampshire Avenue
Silver Spring, MD 20904
(301) 622-6544/5
* Attn. Venerable Mean

LAOS

Lao Temple (Wat Lao Putthavong)
920 Catlett Road
Manassas, VA 22019
(703) 788-4968
* Attn. Mrs. Phourasmy Naughton

VIETNAM

Vietnamese Buddhist Temple
5401 16th Street, N.W.
Washington, D.C. 20011
(202) 829-2423
* Attn. Venerable Thanh Dam

JAPAN

American Zen College
16815 Germantown Road
Route 118
Germantown, MD 20874
(301) 428-0665

Ekoji Buddhist Temple
8134 Old Keene Mill Road
Springfield, VA 22152
(703) 569-2311

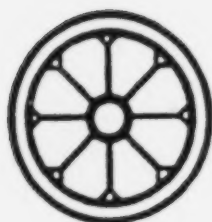
Zen Buddhist Center of Washington, D.C.
7004 Ninth Street, N.W.
Washington, D.C. 20012
(202) 829-1966
* Attn. Mr Andy Asable

Nipponza Nyohoji Inc.
4900 16th Street, N.W.
Washington, D.C. 20011
(202) 291-2047

**BURMA**

Burma American Buddhist Association
1708 Powder Mill Road
Silver Spring, MD 20903

Note: Sunday is the best day to visit the Vietnamese Temple.
Saturdays and Sundays are good for the other temples. Call each
place in advance for directions. Enjoy your visit!



BOOKS FOR STUDENTS AND TEACHERS

BOOKS FOR STUDENTS

THE LIFE OF THE BUDDHA

The Life of Buddha by John Snelling. Franklin Watts, 1987. 387 Park Ave. S., N.Y., 10016 (ISBN 0-531-18065-4) Price \$12.40

This book retells some of the memorable episodes from the life of the Buddha; each tale is illustrated. For ages 8 and up.

BUDDHISM

I am a Buddhist by Dhanapala Samarasekara and Udeni Samarasekara. Franklin Watts, 1986. 387 Park Ave. S., N.Y., 10016. (ISBN 0-531-10430-3) Price \$10.90

This book, illustrated in color, looks at Buddhism through the eyes of a young child. Additional text and background information expand the child's view. Illustrations, a facts-and-figures section, a glossary, and an index are also included. For elementary and intermediate grades.

Buddhism by John Snelling. Franklin Watts, 1986. 387 Park Ave. S., N.Y., 10016. (ISBN 0-531-18065-4) Price \$12.40

This book clearly and concisely describes the ceremonies, customs, and festivals of Buddhism together with the religious principles taught by the Buddha himself. Illustrated in color. For intermediate grades.

The Buddhist World by Anne Bancroft. Silver Burdett and Ginn, Customer Service Center, Box 26394343, Equity Drive, Columbus, Ohio, 93228. 1984. (ISBN 0-382-06747-0) Price \$9.25

This book explains the beliefs common to Buddhists everywhere and explores the variety of ways in which they are practiced. It also describes festivals, pilgrimages, and meditation. Illustrated in color. For intermediate grades.

Buddhist Festivals by John Snelling. Rourke Corporation. 1985. P. O. Box 3328, Vero Beach, FL, 32964 (ISBN 0-8659-980-7) Price \$12.33

This book looks in detail at festivals in several Buddhist countries and fully describes the color and pageantry of the great celebrations that take place. It also includes sections on the life of the Buddha, his teachings, and the spread of Buddhism. For ages 10 and up.

CHILDREN IN BUDDHIST COUNTRIES

My Village in Nepal: Tsiza and the Caravans. by Christine De Cherisey. Silver Burdett and Ginn, Customer Service Center, Box 26394343, Equity Drive, Columbus, Ohio, 93228. 1984. (ISBN 0-38256-09007-3) Price \$13.95

The story of Tsiza, a young boy who lives in Nepal, is told in words and photographs that together recreate the atmosphere of a child's life in Nepal. For ages 10 and up.

Ananda in Sri Lanka. A Story of Buddhism by Carol Barker. David and Charles. (ISBN 0-241-11266-4) Price \$13.95

This picture book describes the everyday life of Ananda, a 12-year-old boy living in a small village in Sri Lanka. It shows him at home with his family, at school, in the paddy field, and at the temple. It also explains the basic principles of the Buddhist faith and how Buddhism permeates every detail of the villagers' lives. For ages 10 and up.

BOOKS FOR HIGH SCHOOL STUDENTS

Vandana: Buddhist Devotions by Venerable Mahathera Henepola Gunaratana and Venerable Bhikkhu Bodhi, editors. Buddhist Vihara Society, 5017 16th Street, Washington, DC, 20016. Price \$3.50

This book explains the "order of service" for Theravada Buddhist devotional ceremonies.

The Cat Who Went to Heaven by Elizabeth Coatsworth. Macmillan Publishing Company, 866 Third Ave., New York, 10022. 1985. (ISBN 0-02-042580-5) Price \$4.95

A winner of the Newberry Medal for the most distinguished contribution to American literature for children. This story of the cat who came to live with a poor Japanese artist and brought him good fortune while teaching him patience and devotion has become a recognized classic. As his master paints lovingly on the silk scroll he has been commissioned to make for the village temple, the cat watches him draw a snail, a swan, a horse, a dog--until, moved by compassion, the artist performs an act of pure love and is rewarded by a miracle. For ages all ages.

Hesse, Herman. Siddhartha. New York: Buccaneer Books, 1983.

BOOKS FOR TEACHERS

Sri Lanka Learning Center Ideas by Peggy Mueller, Sally Noble, and Marilyn Turkovich. Chicago, Associated Colleges of the Midwest, 420 West Wrightwood, Chicago, Illinois, 60614. 1982.

This book includes lesson plans and background information for teaching about Sri Lanka.

Buddhism: History and Diversity of a Great Tradition by Elizabeth Lyons and Heather Peters. The University Museum, University of Pennsylvania, 33rd and Spruce Street, Philadelphia, Pa 19104. 1985. (ISBN 0-934718-76-8) \$9.95

This book is a clear and concise description of the basic principles of the Buddhist faith. It is illustrated with photographs of objects in the University of Pennsylvania Museum.

"India: A Teacher's Guide", Focus on Asian Studies, Special Issue, No. 1. The Asia Society, 725 Park Ave., New York, 10021. Fall 1985.

RELIGIOUS TOPICS

This series, for ages 8 and up, explores aspects of religious traditions. Each title is based on a particular theme and helps young readers to understand religious beliefs and respect the religious practices of others. The full-color photographs were carefully chosen to illustrate the text and show how the various religions celebrate the festivals discussed in each book. All books in the series were written by Jon Mayled and cost \$4.95. They were published by Wayland Publishers, 61 Western Road, Hove, East Sussex, BN3 1JD, England.

Holy Books. (ISBN 0-85078-770-X)

Religious Art. (ISBN 0-85078-773-4)

Religious Beliefs. (ISBN 1-85210-041-9)

Religious Buildings. (ISBN 0-85078-952-4)

Religious Dress. (ISBN 0-85078-775-0)

Religious Festivals. (ISBN 0-85078-951-6)

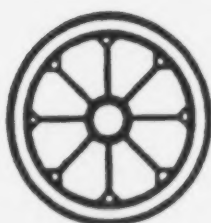
Religious Food. (ISBN 1-85210-039-7)

Religious Services. (ISBN 0-85078-771-8)

Religious Symbols. (ISBN 1-85210-040-0)

Religious Teachers and Prophets. (ISBN 0-85078-774-2)

The History of Religions. (ISBN 1-85210-287-X)



LIST OF FILMS

INTRODUCTION TO BUDDHISM

BUDDHISM: FOOTPRINT OF THE BUDDHA 52 min.

Long Search Series. Ronald Eyre travels to Sri Lanka and India to discover the type of Buddhism practiced throughout Southeast Asia. He meets Buddhist monks, schoolchildren, novices, and housewives. Each offers something from his or her own experience to help explain a religion that has high moral standards but does not believe in God. Presents celebrations to mark the end of the rainy season, and shows monks living a life of meditation.

Video available for purchase from Ambrose Video, 212-696-4545. \$99.95.

16mm film available for rent from University of Minnesota, 1-800-847-8251. \$35.75.

BUDDHISM: THE PATH TO ENLIGHTENMENT 35 min.

16mm \$495 Rent\$50

Video \$89

Traces the life of Buddha.

HARTLEY FILM FOUNDATION

Cat Rock Road

Cos Cob, Conn. 06807 (203-869-1818)

FESTIVALS OF CEYLON 15 min.

16mm. \$10 for 1 week maximum

TRIBUNE FILMS INC.

303 Fifth Ave., Room 1908

New York, NY, 10016 (212-689-3180)

BUDDHISM. MAN AND NATURE 14 min.

16mm \$295 Rent \$50 -

Video \$59.95

Captures the thought behind Buddhism rather than its historical manifestation.

HARTLEY FILM FOUNDATION

Cat Rock Road

Cos Cob, Conn. 06807 (203-869-1818)

HISTORY OF TIBET

Available for loan at no charge from the University of Virginia, Center for South Asian Studies, 125 Minor Hall, Charlottesville, VA 22903, attn. Cindy Benton-Groner.

TIBET: THE LOST MYSTERY

Video. 50 minutes; mostly color.

This highly acclaimed film uses archive films from 1929 to 1949 to document life in Tibet from the first British diplomatic missions to the Chinese takeover and exile of many Tibetans.

TIBET: THE BAMBOO CURTAIN FALLS

Video. 50 minutes; mostly color.

This riveting film, a companion to Tibet: The Lost Mystery, uses Chinese and Tibetan sources to document the history of Tibet from the Chinese invasion in the 1950s to the 1979 visit of the first delegation of the Tibetan government in exile.

FOR HIGH SCHOOL STUDENTS

Available for loan at no charge from the University of Virginia, Center for South Asian Studies, 125 Minor Hall, Charlottesville, VA 22903, attn. Cindy Benton-Groner.

CYCLES OF INTERDEPENDENCE

Film (2 reels) or Video. 55 minutes; color; 1983.

In Ladakh, Buddhist monks and lay families have a symbiotic relationship, evidenced especially in annual cycles of growing crops and festive dances of protection.

NEPAL: LAND OF THE GODS

Video. 62 minutes; color; 1985.

Ancient civilizations still thrive in this Himalayan kingdom, where young monks are trained in rituals and meditation; local spirits, mountain gods, and the Yeti are part of daily life for the Sherpas; and lamas act as psychic healers and spiritual guides.

OBSERVING THE BREATH

Video. 30 minutes; color.

A traditional meditation technique from the Theravada school of Buddhism.

PRESERVING THE MONASTIC TRADITION

Film or Video. 26 minutes; color; 1982.

Focusing on the refugee monks and lay people in South India, this film shows the Tibetan method of education through debate and pays special attention to the Mahayana Buddhist doctrine of the inseparability of compassion and wisdom.

TANTRA OF GYUTO

Video. 52 minutes; color; 1985.

Tibetan Buddhist monks use sound to effect a specific change in the individual and his environment. Reversing their centuries-old practice of secrecy, they have allowed certain chants to be heard. The film, authorized by the Dalai Lama, includes rare historical film footage including a 1933 German expedition to Tibet.

TIBETAN MEDICINE

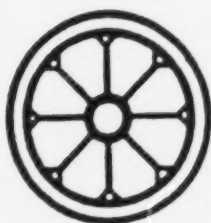
Video. 29 minutes; color; 1985

This was filmed in the Himalayas, at the only remaining center for Tibetan medicine. Tibet's first woman doctor shows how she makes and uses medicines in conjunction with magnetism and other environmental forces, to treat the patient rather than the disease.

THE VISUALIZATION OF PADMASAMBHAVA

Video. 30 minutes; color.

This film shows a traditional meditation according to the Nyingma school of Tibetan Buddhism.



GLOSSARY OF BUDDHIST TERMS

Avalokiteshvara (AH-vah-low-kee-tesh-vah-rah)	The deity of compassion. His name means "The Compassionate Lord." He is the most popular bodhisattva in Asia.
Bardo (Bar-doh)	The intermediate state between death and rebirth according to Tibetan Buddhism.
Bo/Bodhi Tree (Boh/Bo-dee)	The name given to the Pipal tree (or sacred fig) by the Buddhists of India and Sri Lanka. It was under this tree that Buddha is supposed to have found nirvana. The traditional site of this event, at Bodhgaya, is still the most important place of pilgrimage for Buddhists in India.
Bodhisattva (BO-dee-sat-vah)	Spiritual guide. A being who has attained enlightenment but who postpones nirvana to help others attain enlightenment.
Buddha (Bood-dah)	The name given to Prince Siddhartha Gautama after he came to understand the meaning of life. Means "enlightened one."
Buddhism (Bood-ism)	The religion that has grown up around the teachings of the Buddha. At first it spread through India but by the thirteenth century had all but disappeared there. It did not die out completely, however, because it spread south to Sri Lanka and other South-east Asian countries, and north to Tibet, Central Asia, China, Mongolia, Korea, and Japan. Buddhism is generally regarded as one of the five great religions of the world.
Dalai Lama (Dal-LIE LA-MA)	The spiritual leader of Tibetan Buddhists and exiled ruler of Tibet.
Dharma (dah-mah)	Means truth, law, or teaching. The Dharma is the teaching of the Buddha.
Eightfold Path	The main teaching of Buddhism, which tells how to end all suffering and achieve salvation.
Enlightenment	The highest spiritual aim of all Buddhists.
Four Noble Truths	The Buddhist description of the nature of life and how peace and happiness can be achieved.

Hinayana (HIN-ay-yah-nah)	Means "Little Vehicle." It was the name the later Buddhists the Mahayanans, gave to the Theravadans.
Lama (LA-MA)	Tibetan religions teacher or monk.
Mahayana (MAH-hi-yah-nah)	Means "Great Vehicle." One of the two main schools of Buddhism. The most widespread form of Buddhism, it reached the greatest number of people.
Mandala (MAN-dah-lah)	A design or picture inside a circle used as an aid in meditation.
Mara (MAR-RA)	The evil one who tempted the Buddha under the Bodhi tree.
Meditation	The way in which a Buddhist disciplines and purifies the mind. It is an important practice in Buddhist belief.
Middle Path	The avoiding of all extremes of thought and action in life.
Mudra (Moo-Drah)	A gesture. Buddha images have their hands in different positions; each of the gestures has a meaning.
Nirvana (NEER-vah-nah)	A state of selflessness that only enlightened people can achieve. One is destined to be continually reborn in the world until one reaches <u>nirvana</u> , which is the final death and end to the cycle of rebirth. It is the ultimate spiritual state to be sought because it signifies the end of all desires and attachment to the world.
Pali (PAH-lee)	The language used in the Holy Books. The Buddha preached in Pali, the language of the masses, to reach the greatest number of people.
Pirith (Pi-rit)	The ceremony in which monks chant from the Holy Books to give blessings and protection to all.
Sanskrit (SAN-skrit)	The ancient classical language of India.
Shakyamuni (Shak-yah-moo-nee)	A name given to Siddhartha meaning the wise man of the Shakyas (the people of his country).

Siddhartha, Prince (SID-har-tha)	Also known as Siddhartha Gautama, who became known as the Buddha. He lived in northern India about 2,500 years ago. He was greatly disturbed by the fact that human beings suffer in thousands of different ways. So, at the age of 29, he gave up his royal inheritance to become a penniless holy man and look for a way to overcome suffering. After years of hard and painful struggle, he found that way.
Sinhalese (SIN-ha-lees)	The people of Sri Lanka, most of whom belong to the Buddhist religion.
Stupa (STU-pah)	Earthen mounds raised over the relics of the Buddha.
Thanka (tank-ah)	A Tibetan religious picture.
Theravada (TEH-rah-vah-dah)	Means "tradition of the elders." One of the two main schools of Buddhism.
Vandana (van-dah-nah)	Homage made to the Buddha, his teachings, and the monks.
Vihara (VEE-har-rah)	A Buddhist temple or monastery in which monks are found.
Wat (WATT)	A Thai temple.
Zen (ZEN)	A Japanese school of Mahayana Buddhism that emphasizes meditation.

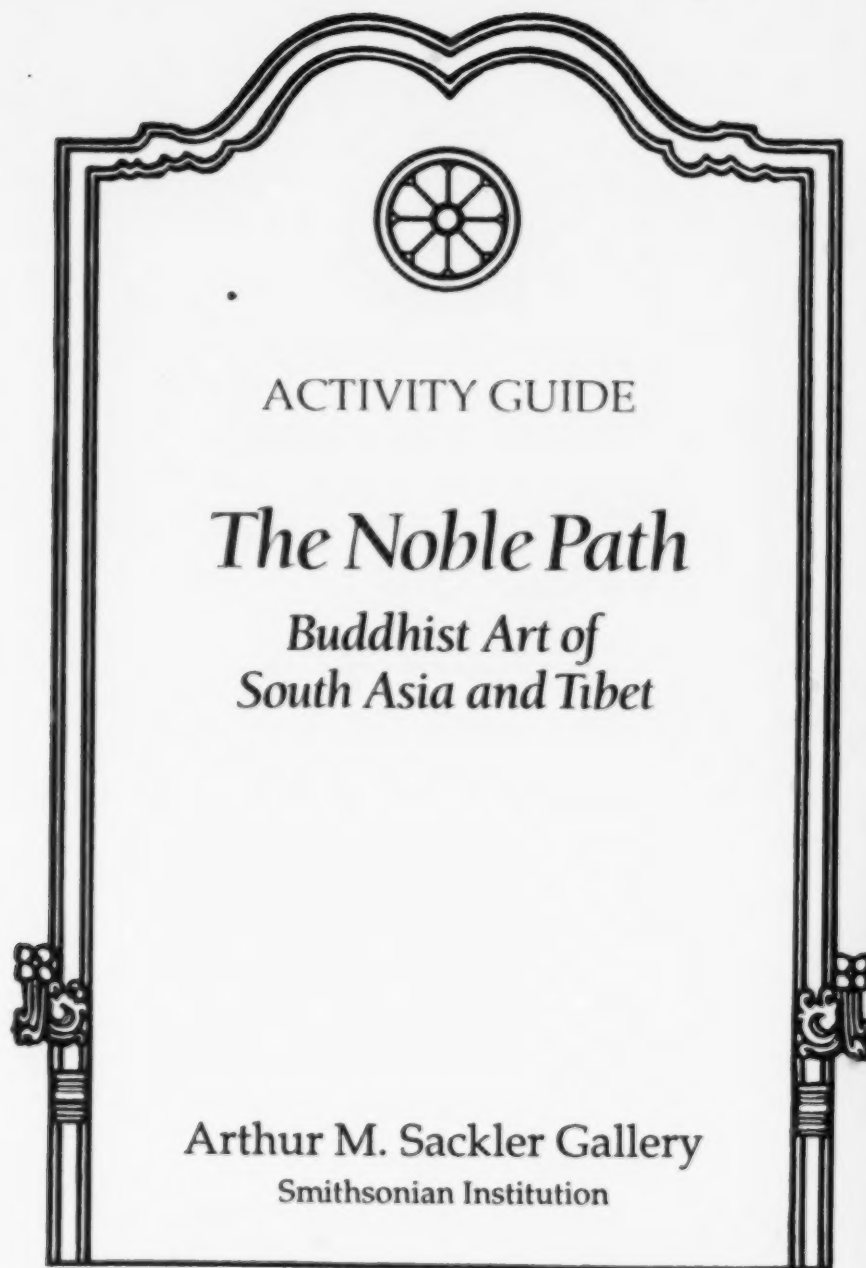


List of Illustrations

- page 1: The design on the front cover is based on the door frame of the Alutnuwara Vihara(Temple) in Sri Lanka.
- In Buddhist art the wheel is an important symbol of the universal law that the Buddha set in motion when he gave his first sermon.
- page 9: As Buddhism developed and spread across Asia, the wheel came to symbolize the Buddha's teaching, and the act of preaching became known as "turning the wheel of the law."
- page 11: Because it blooms forth from muddy waters, the lotus is symbolic of the purity and perfection of the Buddha.
- page 13: The conch shell is symbolic of the spoken word.
- page 20: The stupa(burial mound), the earliest form of Buddhist imagery, is symbolic of the Buddha's life and teaching.
- page 21: The Buddha.
- page 27: The vajra("thunderbolt" emblem) symbolizes indestructibility and overwhelming power.
- page 40: The crossed vajra form is an emblem of equilibrium, the cross forming the foundation of the world.
- page 46: This leaf is from the Bo tree, the tree under which the Buddha was sitting when he attained enlightenment.
- page 63: This gesture(mudra) is that of adoration or prayer.

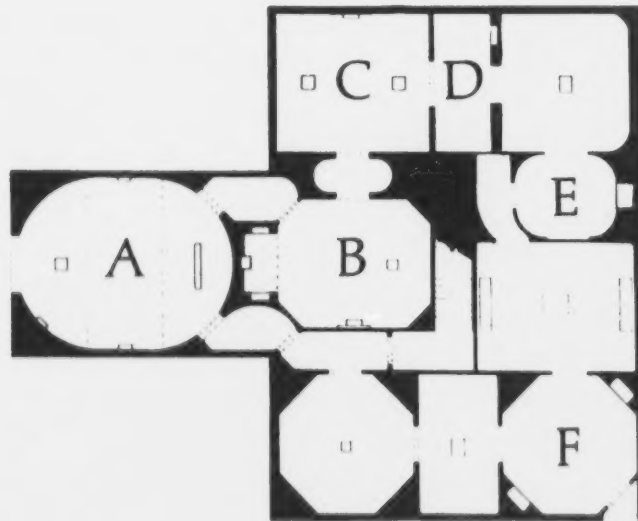
The design on the front cover is based on the door frame of the Alutnuwara Vihara (Temple) in Sri Lanka. In Buddhist art the wheel is an important symbol of the universal law the Buddha set in motion when he gave his first sermon. As Buddhism developed and spread across Asia, the wheel came to symbolize the Buddha's teaching, and the act of preaching became known as "turning the wheel of the law."

Credits: Line drawings on pages 6, 10-12, and 16 by Bruce Pritchard for The Newark Museum; reproduced with permission of The Newark Museum.



Floor plan of the exhibition

Use the floor plan to find areas in the exhibition that correspond to the activities in this booklet.



This activity guide is made possible in part by a generous grant from The Washington Post.

The exhibition was selected from the collections of the Los Angeles County Museum of Art.

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Symbols

A symbol is an object or design that represents, or stands for, something else.



This object

Crown

is symbolic of . . .

a king.



Witch's hat

a _____.



Dove

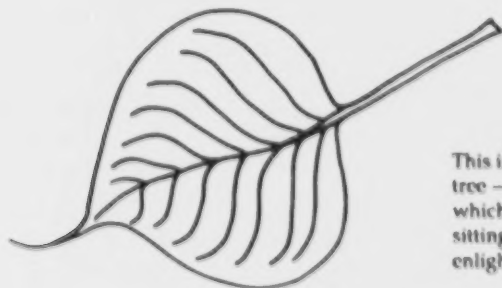
_____.

Use this guide to discover some of the symbols in Buddhist art and learn how Buddhism is practiced in South Asia and Tibet.

The religion called **Buddhism** began about 2,500 years ago when a young prince named **Siddhartha Gautama** tried to understand the causes of suffering in the world.

The prince lived a life of luxury in his palace. One day, on a trip outside the palace, he saw for the first time people who suffered. Among them was an old man, a sick man, someone who had died, and a wandering monk. The prince realized that there is much suffering in the world. So, he left his family to seek to understand the causes of suffering. He spent many years deep in thought—called meditation—praying, and eating very little. One day he recognized a way of living that would free humankind from suffering. He realized that people suffer when they want to hold onto things. He said that we should not become attached to possessions because eventually everything dies or becomes worn out. Nothing is permanent so we are bound to suffer if we think anything will last forever. The moment Siddhartha recognized the causes of suffering is called his **enlightenment**. After that time Siddhartha became known as the **Buddha**, which means “enlightened one.”

Buddhists believe that after they die they are **reborn** into another form and will be reborn each time they die. People who have achieved enlightenment, however, will reach **nirvana**, the final death, which is a release from the cycle of rebirth. Attainment of nirvana is the Buddhist's goal.



This is a leaf from a Bo tree — the tree under which the Buddha was sitting when he attained enlightenment.



A

Take a look at the large photograph on the wall in the first room.

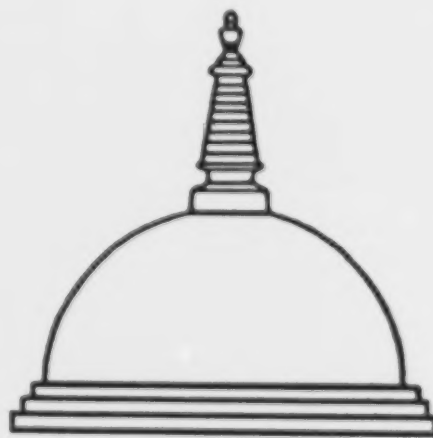
Have you any idea what this is a picture of?

Can you tell how big it is?

This is an important Buddhist monument in Sanchi, a village in central India. It is called a **stupa** (pronounced stoo-pa) and is about 54 feet tall and 121 feet in diameter. Stupas are monuments built in remembrance of the Buddha. They are one of the most important symbols of Buddhism and reminders of the teachings of the Buddha. Stupas are built in all countries where Buddhists live.

Can you find a small stupa in a case in this room?

Do you see any doors in the stupa?



The stupa has no doors and cannot be entered. When worshipers visit a stupa, they walk around the stupa three times. As they walk they think about the teachings of the Buddha and how to lead a better life.

This small stupa was given as an offering at a temple.



According to tradition, the Buddha told his followers not to worship his image in their attempt to achieve enlightenment. So, no images of the Buddha were created during his lifetime or in the following centuries. About 500 years after his death, however, people began to create images of the Buddha. Artists used standard marks and symbols to make the figure of the Buddha instantly recognizable.

Find this sculpture of the Buddha.



You can recognize images of the Buddha because he is shown with the following symbols:



At the top of his head is a bump, a sign of his special knowledge.

His short hair, arranged in tight curls, resulted when he gave up his princely life and cut his hair as a statement of his new, disciplined life.

Between his eyes is a dot, a symbol of his special wisdom.

His long earlobes refer to the time before his enlightenment, when he led a life of wealth—he wore earrings so heavy with gold and jewels that they stretched his earlobes.

His fingers are webbed. We don't know exactly why, but some say that they act like a net, to gather in his followers.

Keep looking for symbols of the Buddha on other sculptures as you go through the exhibition. Make a note of the kind of clothing he is wearing. There are nine other images of the Buddha in this room. See if you can find them all!

The man named Buddha was born in India around 563 B.C. He was an especially wise person but not a god.

Some Buddhists believe that certain people and gods can help others achieve enlightenment. One such person is a **bodhisattva** (pronounced BO-dee-sat-vah). A bodhisattva has achieved the highest level of understanding but, out of kindness, gives up his own salvation to help others along the path to enlightenment. Bodhisattvas are seen in many objects of Buddhist art. They are usually shown wearing robes and jewelry.



This sculpture is in the third room.



How is this sculpture different from the one you saw in the previous room?

Do you think this is the Buddha? Why?

This figure has a dot between his eyes, and long earlobes, both of which suggest he is the Buddha. The Buddha is always shown wearing simple clothes, which indicates his lack of attachment to the everyday world. This person, however, is wearing elaborate jewelry and fine clothes. He is a bodhisattva—a person who has achieved enlightenment but has postponed his personal salvation to help others along the path to enlightenment. His crown and jewelry symbolize that he is part of the everyday world and not just the spiritual world.

Can you find other sculptures of bodhisattvas in this room?



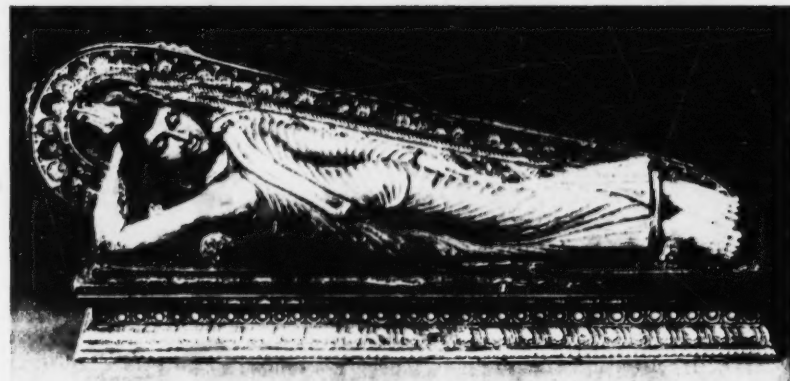
Find the sculpture of a person lying down.

Do you see any symbols of the Buddha on this sculpture?
What are they?

Do you think this is the Buddha or a bodhisattva?

Does he look
happy? calm? sad? still? active?

What do you think he is doing?



This sculpture represents the Buddha's death. Buddhists believe that a person dies and is reborn many times. Each death and rebirth is an opportunity to come closer to enlightenment; the cycle ends when the person finally becomes enlightened. The death of an enlightened person is called **nirvana**, and for Buddhists is a joyous occasion.

The Buddha was a remarkable person but not a god. Since he was a human being he had to die, but because he had attained enlightenment he was not reborn. The Buddha is therefore shown to be calm at his death.



This section looks at Buddhist art from Nepal and Tibet. Nepal and Tibet are in the Himalayas, a mountainous region that includes Mount Everest, the highest mountain in the world. The landscape of much of the region is rough and rugged and the climate is harsh. Long before the Buddha's lifetime, the people from this region believed in powerful gods whom they thought controlled the climate and terrain. When Buddhism was introduced to the Himalayan region, the inhabitants there continued to believe in those gods but incorporated them into Buddhism.



The gods are often shown holding special symbols in their hands.

Can you find these symbols?

This object is symbolic of . . .



Cup made from a skull

wisdom.



Conch shell

the spoken word. A horn made from a shell is used to frighten away evil spirits.



Chopper

the destruction of ignorance.



Lotus flower

purity.



Sword

the destruction of ignorance.

This object

is symbolic of . . .



Vase

hidden treasures. It is used as a storage urn or a sacred receptacle.



Thunderbolt

a school of Buddhism called Vajrayana Buddhism. The thunderbolt is nearly always shown with a bell.



Bell

dispersion of evil. The sound of the bell is said to drive away evil by its magic music.



Endless knot

the interrelatedness of all things and the endless interaction between wisdom and compassion.

Many of the gods from Nepal and Tibet have several arms and heads.

What are the advantages of having many heads?

What are the advantages of having many arms?

The many heads show that the god is able to see everything. The many arms show that the god has superhuman powers.



Choose a painting or sculpture that you particularly like and imagine that you are the god it portrays. Would you name yourself

God of the Thunderstorms?

Moon God?

God of Goodness?

Or something else?

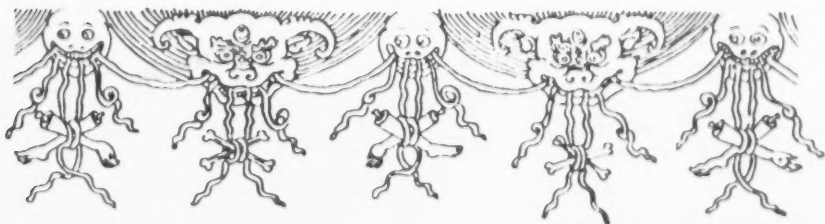
Which of the god's symbols would you choose for yourself?

Are there other symbols you would use?

What would they symbolize?

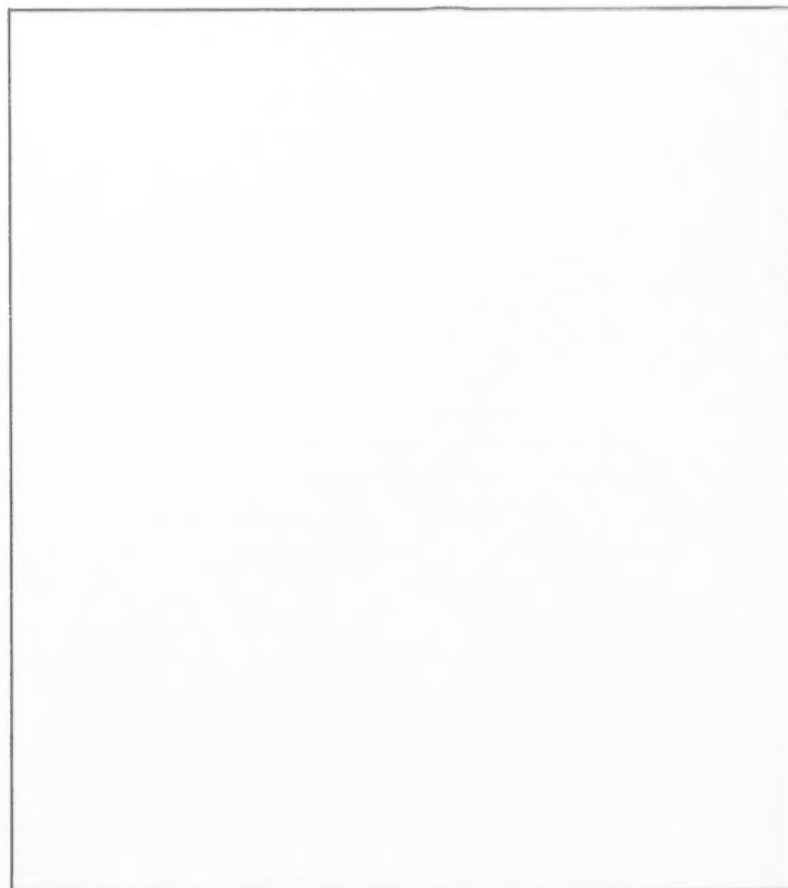
Tibetan Buddhists believe that when a person dies his spiritual beliefs are tested to see if the person has learned that the spiritual world is more important than the everyday world. Terrifying gods test the dead person. Those who believe that the gods are frightening flee in terror.

But others understand that frightening characteristics are aspects of the Buddha because the Buddha encompasses everything in the universe. Through meditation and study, they have learned to recognize the Buddha's all-encompassing nature. Realizing that images of gruesome gods ultimately represent the Buddha, they are not frightened. Instead of running away in fear, they attain enlightenment.



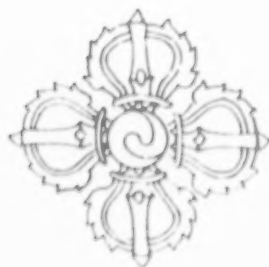
Take a look at the objects in the room.

Choose your favorite object and draw a picture of it below.



How do you think these objects would be used?

All of the objects in this room were used in special Buddhist ceremonies in Tibet. The ceremonies are sometimes held to call the gods to assist the worshipers and sometimes used to drive away evil spirits.



70

Of all the different Buddhist sculptures and paintings you have seen, which is your favorite?

Do you prefer the images of the Buddha or those of the gods?

Do you find the Tibetan gods frightening?

Do you think you will achieve enlightenment?

71

ARTHUR M. SACKLER GALLERY

TEACHER'S PACKET

EVALUATION

So that we may improve the standard of the teacher's packets we offer, we ask that you fill in this evaluation form and hand it in before you leave today OR mail it back to us. Your comments will be used in the planning of future packets. The answers to the questions are numbered 1-5. Please circle the number that best reflects your response. Additional comments are welcomed below.

Rate the usefulness of the Background Information in introducing the key principles of Buddhism to your students.

(not at all) 1 2 3 4 5 (very)

Rate the usefulness of the Classroom Activities in encouraging student discussion about the philosophy of Buddhism.

1 2 3 4 5

Rate the usefulness of the Slides in introducing some key images of Buddhist art.

1 2 3 4 5

How well did the accompanying questions highlight Buddhists' perceptions of these objects?

1 2 3 4 5

Rate the helpfulness of the Resource List for planning field trips.

1 2 3 4 5

If you are handing this in today:

What is the likelihood that you will actually visit a temple?

1 2 3 4 5

If you are mailing this in:

Did you visit a temple? Yes No

Rate the usefulness of the Bibliography in preparing a reading list
for your students.

1 2 3 4 5

for yourself.

1 2 3 4 5

Rate the usefulness of the List of Films when choosing one for your class.

1 2 3 4 5

If you are handing this in today:
What is the likelihood that you will actually use one or more films.

1 2 3 4 5

If you are mailing this in:
Did you show a film Yes No
(If "Yes") which one(s)? _____

Rate the usefulness of the Glossary in clarifying terms
for your students.

1 2 3 4 5

for yourself.

1 2 3 4 5

Overall, how do you rate this packet?

excellent good fair poor

Is this packet

too long just right too short

How many classroom hours will/did you devote to the study of Buddhism? _____

What grade level will/did you teach this material to? _____

Additional Comments, and suggestions for topics that you would like included in this packet, are welcomed on the reverse side of this form.

Thank you.